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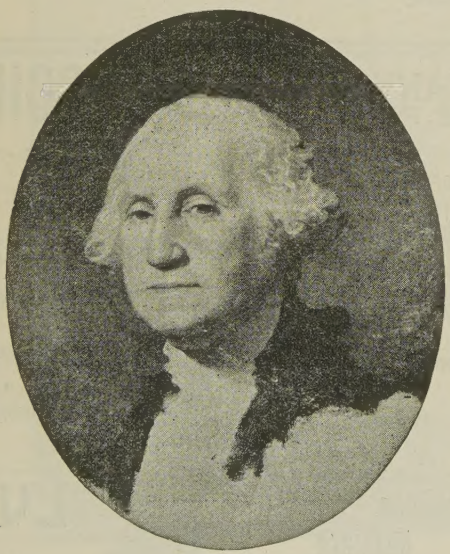
Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA



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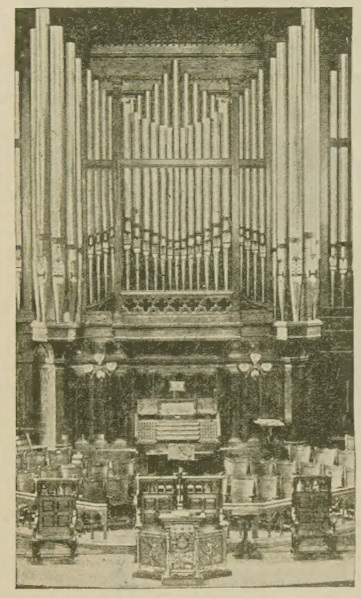

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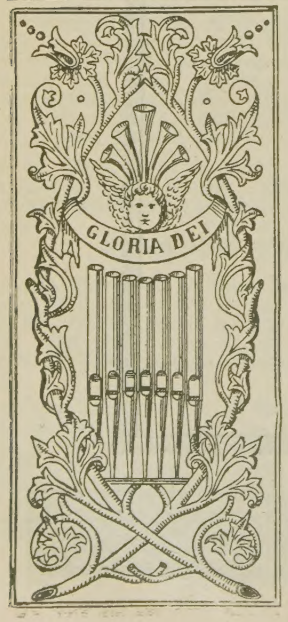

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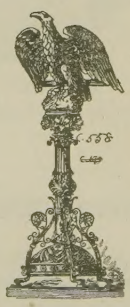

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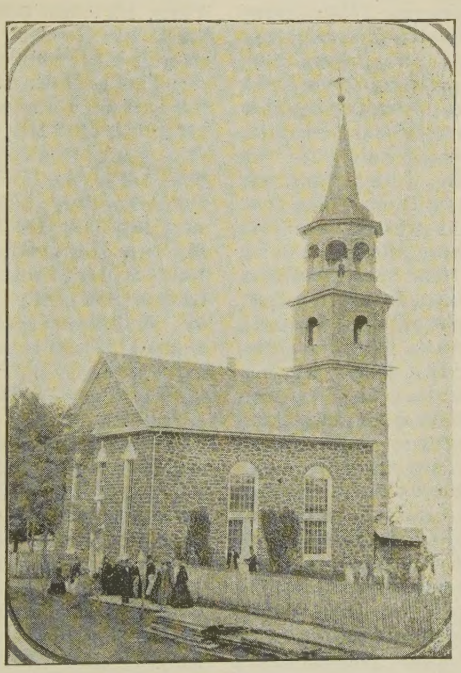
Of the Church—By the Church—For the Church

Luther League Review

Old St. Peter's Kierch

AT MIDDLETOWN, PA.

IN November last Rev. Dr. William M. Baum, pastor of St. Matthew's Lutheran Church, Philadelphia, celebrated the fiftieth anniversary of his ordination in St. Peter's Lutheran Church, Middletown, Pa., which was his first pastorate. On the morning of November 6 he preached from the text of his first sermon in that church; in the evening his son, who is pastor at Canajoharie, N. Y., preached; and the various exercises of the day and of the week were participated in by neighboring ministers and by committees from the councils of the different churches in which he has ministered. The services were held in new St. Peter's Church, which was dedicated in 1878. The following sketch of old St. Peter's Church, of which we here have a view, is taken from the "History of the Evangelical Lutheran Synod of East Pennsylvania," issued in 1892, and given here by permission of the Lutheran Publication Society:



ST. PETER'S KIERCH, MIDDLETOWN, PA.

"St. Peter's is the oldest Lutheran church in Dauphin County, with the exception of the 'Hill' church in Derry township. Lot No. 135, upon which the old church edifice now stands, was deeded September 18, 1764, by George Fisher and Hannah, his wife, to Peter Woltz, George Frey and Dieterick Schoball of Lower Paxton township, Lancaster County (now Swatara township, Dauphin County), Province of Pennsylvania, for the sum of seven shillings and six pence, with additional rental of one grain of wheat per annum, payable each consecutive first of May. The deed was acknowledged before Justice John Allison, and attested by Joseph Greenwood and Henry Renick. It is written on parchment, is in a good state of preservation, and is recorded at Lancaster, in Deed Book M., page 395. It bears the old colonial seal of Lancaster County. In the same year a petition was sent to King George III. through John Penn, Lieutenant-Governor of the Province, praying for the privilege of erecting a church, and for the privilege of collecting funds for the same purpose, which was granted by license, bearing date September 28, 1764, to Christian Roth and David Ettele, to raise by subscription twelve hundred pounds in the space of three years This document bears the autograph of John Penn, and is counter

signed by Joseph Shippen, his secretary. There are no papers to show how much of this money was raised. It would appear from the reading of this document that the members were poor. In fact, David Ettele, one of the committee, walked as far as Philadelphia on his collecting tour. Many of the members were driven from their homes by the hostile Indians who roamed the surrounding forests, and who for years had been desolating this frontier with tomahawk, scalping knife and torch. The church was built in 1767. The corner-stone was laid by Justice James Bird, in presence of the Rev. T. Engelland, the first pastor, N. Hornell, Conrad Bucher and the church wardens and elders, Jno. C. Roth, Jno. Metzgar, Geo. Philip Shage, Gottlieb D. Ettla and Jacob King, together with the Building Committee. There were placed in the corner-stone a German Bible, printed at Halle in 1763; the shorter catechism of Martin Luther, printed at Philadelphia in 1764; three wafers, a half-pint bottle of wine, together with some money in Pennsylvania currency. The building was constructed in old red sandstone, and was two stories high, with a gallery on three sides and a stairway leading from each door to the gallery. The windows were small, as were the panes of glass in them. The first floor was of bricks that were nine inches square. The pews were narrow, with high, straight backs. The pulpit was a sort of martin-box on an enlarged scale, supported by a post eight or ten feet high, and reached by a narrow winding stair; over it, like a huge extinguisher, hung a sounding-board. There was no provision for heating, but sixty years later stoves were introduced. They were looked upon by the eldest members as a dangerous innovation. The first stoves were capable of receiving into their interiors sticks of wood four feet in length. The membership of 'St. Peter's Kierch' numbered sixty-six old and sixty-three young persons. In August, 1793, George Frey and Jacob King, acting for the congregation, purchased lot No. 134 for three pounds and a yearly rental of one grain of wheat. By mistake the deed was made to Frey and King, but their executors afterward conveyed a deed to the congregation, bearing date October 7, 1807. On the 10th of March, 1807, application was made by the congregation to the Supreme Court and Attorney-General for a charter of incorporation. On the 21st of the same month Gov. Thomas McKean issued a warrant to Timothy Matlack, Master of Rolls, to issue the charter prayed for by the petitioners. In 1813 the steeple was built, for which purpose the sum of $1,211 35 was subscribed by one hundred and ninety-three persons. In 1826 Jane Hannegan sold lot No. 133 to the congregation. In 1830 the brick floor was replaced by a wooden one; the straight-backed pews gave way to more comfortable ones; a new pulpit was erected, with steps on either side and a recess underneath where the pastor could retire to prepare himself for his duties, and a number of other changes were made. In 1835 the lecture-room was built. In 1855 the parsonage on High street was erected. On September 4, 1867, the church celebrated its centennial anniversary, at which were present many distinguished clergymen and persons prominent in the State. On this occasion one hundred grains of wheat, inclosed in a silken bag, were sent as a full satisfaction of one clause of the original deed to Hon. Robert J. Fisher of York, Pa., the oldest of the living legal heirs of George Fisher, who sold the church lot to the congregation.

"The pastors of the church from 1767 to date were Revs. J. T. Engelland, 1767-1773; T. F. Illig, 1773 1778; J. Kurtz, 1788-1793; P. Pentz, 1793 1795; H. Miller, 1795-1803; J. D. Peterson, 1803-1812; F. C. Schaeffer, 1812-1815; G. Lochman, 1815-1826; A. H. Lochman, 1826-1830; J. H. Van Hoff, 1830 1834; P. Sahm, 1834-1837; S D. Finckel, 1837-1840; J. Vogelback, 1844 1847; L Gerhart, 1847-1848; W. M. Baum, 1848-1852; B. Sadtler, 1853-1856; C J. Ehrehart, 1856-1865; P. Raby, 1865 1872; J. W. Finkbiner, 1872 1884; H. C. Holloway, 1884-1889, and F. W. Staley, since 1890.

"Early in the present century this church seems to have awakened to the necessity of imparting religious instruction to the young. A Sunday-school was organized in 1819. It was probably a crude affair. The children were taught to read the Bible in German and English. The first superintendent and teacher was a Mr. Sneath; in 1823 he was succeeded by Mr. Jno. Croll. In 1873 Mr. Croll was succeeded by Mr. Geo. A. Lauman, and in 1889 Mr. I. O. Nissley, the present superintendent, succeeded Mr. Lauman. The school now numbers over 600."

— The January number of REVIEW just received, and I congratulate you upon its appearance and its contents. The REVIEW seems each month to improve, and ought to add to its subscription list.

War and Arbitration

By E. Grace Hunton

ONE of the most primitive instincts of man is to defend himself by muscular strength. His innate idea seems to be that might makes right. He is proud of his muscles and his strength, of his power in fighting, but if this be the standard which raises one man above another, then by its application to the whole animal kingdom we may prove that the horse or the elephant is vastly superior to man.

As far back as we have the written page of history, or farther still as the myths of tradition go, we find men constantly engaged in settling their disputes by fighting. All sorts and conditions of men and nations wage war. The naked savage, hurling his primitive weapon from behind a convenient tree, the man behind the guns on one of our great battle ships, are both actuated by the same prime motive.

In the earlier nations war was considered the most honorable employment. History too often seems to the student naught but the account of successive battles. The whole life of the people of ancient Greece and Rome, for example, was taken up with their different wars. The Olympian Games, ostensibly instituted to do honor to Zeus, the great god of Olympus, were really an excellent means for training the children in the way they should go—*i.e.*, to become soldiers. On down through the Middle Ages we find the soldier occupying the highest rank. How we praise the days of chivalry—and they have much worthy of admiration; but the most honored knight was the one who was bravest in battle, and in those days of hand-to-hand combats he would often seek out a personal enemy in the fray and fight to the death, his zeal being not so much for the cause for which his side was contending as to settle some little dispute of his own.

Of all the evils which our first parents' sin has entailed upon mankind, war is one of the worst—worst in its conception, worst in its action and usually worst in its results. Its conception is not noble or grand. Why has an organized band of men any more right to set out to meet and kill, if possible, another band of men to avenge a nation's wrongs than one man has to slay another to revenge his own private injuries? To the heathen mind both of these states of affairs may seem proper, but to us, civilized and we hope humanized by nineteen centuries of Christian teaching, one should be as revolting as the other. Most wars have been waged not for the recovering of disregarded rights, or for the obtaining of personal liberty, but for extending the dominion and augmenting the power of some monarch ambitious for rule. King fighting against king would marshal out his soldiers to be slaughtered, thousands upon thousands, in order that he might rule over a broader country and receive tribute from more conquered nations. When a war is waged by an oppressed people against a ruling tyrant for obtaining rights which are denied them we are almost forced to admire their courage and condone their action. This is a case of choosing the lesser of two evils. Is it not better for men to yield up their lives and even take others' lives in order that their posterity may obtain their dues rather than to suffer a cruel ruler to continually oppress his subjects?

We as a nation feel that we have been justified in waging the wars which we have been called upon to fight. We know that wars have sometimes been necessary, and that they have certainly done some good, but we do not hold to the Jesuitical doctrine that "The end justifies the means." War has spread civilization; it has scattered the seeds that grew into flourishing States; but those States only attained their full development in the higher, finer arts during times of peace. Rome during her period of conquest and of civil strife made but little progress in those arts which to us constitute her chief glory. It was not until the mighty hand of Augustus guided the nation and kept the land at peace that literature flourished. Under his patronage a circle of great writers arose that no nation has ever surpassed.

Wars may have been necessary in time past, and, as our own country's latest experience in dealing with this question has shown, are still necessary when treating with a nation which for centuries has proved itself only half civilized. The greatest minds of this age agree that between nations who are really Christian and enlightened there is no more need of wars. We do not by any means contend that the world, or even the enlightened part of it, is made perfect, but we do hold that if that Christianity which the civilized world professes as individuals and as nations means anything at all, it should mean enough to permeate the life of a nation as well as of an individual, and men should see and understand that it is far

nobler to settle all disputes by *reason* than by *might*.

This great idea of arbitration has made wonderful progress within the past few years. If Spain had been willing to yield to the right and let her false ideas of honor go, how much money, how many lives would she have saved, and our own country would not have lost some of her bravest sons. For every one that went down in battle to rise no more a home somewhere was saddened, some hearts were wounded never to find their former pleasure and interest in this life. This is, as it has been called, "The other side of victory," which we rarely allow ourselves seriously to consider.

Our country favors arbitration. If there is right, and there usually is on both sides of a question, surely disinterested persons can find it and properly adjust affairs. May the nineteenth century see the end of war's reign as the monarch that sways the earth and changes its face, and then will the world realize what that message means which rang out so long over Judæa's plains, "Peace on earth, good will toward men."

A Beautiful Life

The victims of the late war from the ranks of our League were not all from the ranks of the active service. A beautiful life came to what seems to us a most untimely close when Miss Lena Bruegel, a trained nurse, overtaxed her strength in her tireless ministry of loving service to the sick soldiers from Camp Meade, and fell asleep in Jesus at the City Hospital of Harrisburg, Pa., December 7, 1898. Miss Bruegel was a devoted member of our League, and was one of those present at the organization of the State League of New York. Possessed of rare gifts of person and character, developed under the beautiful influences of an earnest Christian parentage, her life was an illustration of the best type of Lutheran piety, growing and expanding as quietly, simply and naturally as a flower. She truly laid down her life for others, and when, attended by her mother and sister, her last hour came she was willing to "go home to God," and those who love her "sorrow not even as others which have no hope." Such lives are an inspiration to those of us who are left behind with such examples of the possibility of true, heroic faithfulness unto death to follow.

Memory Work

One of the most frequently overlooked ways of getting an "education" is the simple, easy plan of committing to memory the finest and most spiritually beautiful selections which we meet with. Learning "by heart" the noblest sentiments set in the clearest and most beautiful expressions, is one of the most inspiring acts of life.

Richard Burton in the *North American Review* of last September pleads for the learning of that which is lovely, inspirational, that literature where the artistic and the ethical are recognized for the kinsmen they are, linked by the sweetest, subtlest, strongest of ties. "And," he adds, "at the very head and fore front of such books the Bible must be placed." "A new interest in, a deeper love toward the Scriptures is thus born. Once concede this use of the Book, and the question of its function in the school is settled."

How many of our readers have made it a practice to commit passages of the Bible and other choice bits of our finest literary gems? They are yours for the asking. Here are a few:

The First Psalm.
The Eighth Psalm.
The Twenty-third Psalm.
The Ninetieth Psalm.
The Beatitudes—St. Matthew 5: 3-12.
The story of the Good Samaritan—St. Luke 10: 25-37.
The Prodigal Son—St. Luke 15: 10-32.

The favorite hymns:
"My Country, 'Tis of Thee"
Longfellow's "Psalm of Life."
"Work, for the Night is Coming."
"Rock of Ages."
"Brightest and Best."

Others may be added indefinitely. The mere habit of "committing" deepens conviction, ennobles our morality, strengthens the memory, enriches our conversation and our correspondence.

In a similar spirit Alexander Smith, in "Among My Books," writes: "O men and women, so far separated yet so near, so strange yet so well known, by what miraculous power do I know you all! Books are . . . where the spirits of the dead converse, and into these fields a mortal may venture unappalled. What king's court can boast of such company? What school of philosophy such wisdom?"

The Loyal Helpers

A Young People's Story with Larger Meanings

By Leander S. Keyser

Chapter II.—A Sharp Tongue

It would be a mistake to suppose that Willard's lesson, so deftly administered by Amy Gilmore, did not effect a permanent cure. The fact is, he laid aside his prejudices and dark suspicions, ceased calling the honesty of his fellow members in question, and became one of the most devoted workers in the Young People's Society of the Stone Church. He even entered the compact of the Loyal Helpers, and was of great service in many ways, as will be seen as our narrative progresses.

There was need of faithful work, too. No society or church, however well organized, that does not sometimes require skillful piloting amid the shoals. Some of the members of the Lutheran society needed development along certain lines.

There were Mollie Good, Herbert White, Arnold Larrabee, and several others who had fallen into the habit of criticising—or, rather, of fault-finding. They sharply scored not only the members of the society, but also Mr. Daily, the pastor of the church.

"If I coudn't speak better than Horace Phelps, I wouldn't expose my small abilities," said Mollie one Sunday evening at the close of the meeting. Of course, she did not make the remark in Horace's hearing, but before a little coterie of members gathered in one of the corners of the room.

"He does stammer in a most ludicrous way," assented Arnold Larrabee. "He assassinates the rules of syntax at a great rate."

"It's outrageous. And such awkward gestures!"

"Had we not better encourage him instead of making sport?" interposed Willard Balford, who happened to be one of the group.

"Oh, don't take to preaching, Willard," girded Mollie, with a lofty air. "Anything but goody-goody-ness!" and she turned on her heel and walked swiftly away.

In passing out of the church yard after the preaching service, Mollie began to find fault with the minister, against whom she seemed to have a special grudge. She dissected his voice, his gestures, and his general manner of delivery, and even pronounced his discourse "heavy" and "dry." Several of the Loyal Helpers overheard her ungenerous remarks and were pained by them.

"Why, Mollie, I am surprised at your criticisms," spoke up Amy Gilmore. "I thought the sermon this evening one of Mr. Daily's best efforts. It was earnest and true and contained so many helpful thoughts. I was wishing that I had my blank book with me, so that I could take it down in shorthand. But I shall never forget some of his suggestions."

"Oh, yes, of course, you'd like everything that Mr. Daily does!" retorted Mollie. "He's a paragon in your eyes. All I have to say is, I admire some people's tastes! He's not my style of a preacher, any way!"

After this manifesto the angry girl swished away, leaving the Loyal Helpers loking after her in mute surprise and regret.

"What can we do to put an end to this finical spirit, which is, I fear, creeping into our society and will in time breed dissension?" asked Robert Oberweld. "If the caustic remarks of Mollie and her friends should reach the ears of our more timid members, it would be almost impossible to induce them to take any part in our meetings."

"Such remarks will always spread, too," added Willard Balford.

"I believe that Mollie has never led a meeting, has she?" asked Amy.

"No, she has always refused," Robert replied.

"She criticises the workers, but won't do any work herself," said Willard, a little bitterly.

"That is always the way with people who find a great deal of fault. It is human nature. They are themselves harsh in their criticism of others, and then they imagine naturally that others are just as unkind as they are, and that makes them afraid to undertake any work."

"You are quite a philosopher, Miss Amy," declared Willard, looking admiringly at the girl by his side. "You always try to find the *rationale* of everything."

"Thanks for that fine compliment with the Latin name," responded the spirited girl. "Now for my plan. We must try to get Mollie to lead a meeting before long."

"I hope you will be able to persuade her. I am willing to leave her in your hands. She's too sharp-tongued for me. I'm afraid of a—a—woman's tongue—especially a girl's." Wilard laughed slyly as he made the remark.

"There are differences in girls' tongues," retorted Amy, gaily.

"Oh, are there? Well, I am glad of that and am willing to admit it. There, for instance, is your own——"

"A change of topic will be in order," interrupted the girl, a slight flush coming to her cheeks. "I'll see what two girls' tongues can accomplish. Leave Mollie to me for the present. Here, I'm at home, friends. Goodnight, all."

By dint of a great deal of persuasion and argument Amy succeeded in winning Mollie's consent to lead the meeting on the third Sunday evening following the foregoing conversation. Perhaps Mollie did not understand all that was involved in her promise and several factors entered into the events that followed that were quite a surprise even to Amy, acute and far-sighted as she was. Mollie continued to criticise her pas

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tor and her fellow members, and her acrid speeches caused more than one heart to ache.

Meanwhile the summer had come and Mr. Daily, the pastor, was granted leave of absence for a few weeks, as he was evidently in need of rest. A few miles from the city there was a beautiful resort by the side of a clear little lake, where a number of campers spent a large part of the summer, winning rest and recuperation. A popular assembly was in session part of the time. In August Mollie Good and some of her friends went to this resort to spend a few days. On the first evening of their stay they walked about the camp, and finally found a bench beneath some trees in a secluded place near a small collection of tents, all of which were dark and quiet. The occupants were probably attending the lecture in the auditorium. The evening was serene and beautiful. A couple of wood-thrushes were singing their vespers in the grove near by.

"Isn't this a refreshing breeze from the lake?" cried Mollie, plumping herself down on the bench. "How much better than the stifling atmosphere of the city! Let us sit here and talk."

The conversation was somewhat desultory for awhile. Presently it glided into Church channels.

"Next Sunday evening I must lead the young people's meeting," said Mollie, as if it were a great burden. "Well, I hope I shall do better than some of the rest of them do."

"No doubt you will give us something unique," said Arnold Larrabee, teasingly.

"Oh, you needn't make fun! Well, there won't be many people there to witness my failure if I make one. Let me see—the evening preaching services will begin next Sunday evening a week. 'They will be resumed,' as Mr. Daily says. He's a wonderful man, isn't he?" she added, putting all the sarcasm she could into her tones.

Then she passed a number of derogatory remarks about her pastor, some of which were intended to be witty, the burden of all of them being that she "didn't like him."

"Mollie doesn't like Mr. Daily ever since he scolded her for laughing and whispering in church," observed Arnold.

"Oh, that's the secret of her grudge, is it?" some one asked.

"He didn't scold me," Mollie protested. "He came to me alone one day, and his talk was just as kind and soft as pie—pumpkin pie, I suppose—but it made me cross just the same, and I haven't liked him ever since. He's not—well, I just don't like him, that's all."

"Oh, that's enough for a girl's reason," remarked one of the young men.

At that moment there was a movement in one of the tents near by, as if some one were rising from a cot; this was followed by the shuffling of feet on the plank floor.

"Good gracious! Some one's been in that tent all this time," whispered Mollie. "I supposed the folks had all gone to the auditorium."

"Some one must have been resting in there——"

At that moment the flap of the tent was quietly pushed aside, and a man's form moved out of the opening. It was too dark to identify him with certainty. "Who is it?" was the question in every mind. The man stepped slowly along the walk in front of the row of tents, and in a few moments appeared in the light of a lamp a short distance away. Then the young picnickers saw plainly who it was.

"Oh! Oh!" Mollie gasped, in a hoarse whisper; "it's Mr. Daily, and he heard every word I said about him! Oh, what shall I do?" and she wrung her hands in the anguish of the moment, while the hot tears blinded her eyes and her cheeks burned with shame. *(To be continued.)*

His Early Training

In October last the Hon. Joseph H. Choate, recently appointed Ambassador to the Court of St. James, delivered an address at the unveiling of the statue of his uncle, Rufus Choate, in the Suffolk County Court House of Boston. His tribute is said to have been eloquent, and, in speaking of the training of his ancestor, he used the following language:

"He came of a long line of pious and devout ancestors, whose living was as plain as their thinking was high. It was from father and mother that he derived the flame of intellect, the glow of spirit, and the beauty of temperament that was so unique. And his nurture to manhood was worthy of the child. It was the 'nurture and admonition of the Lord.' From that rough pine cradle, which is still preserved in the room where he was born to his premature grave, at the age of 59, it was one long course of training and discipline of mind and character without pause of rest. It began with that well thumbed and dog's eared Bible from Hog Island, its leaves actually worn away by the pious hands that had turned them, read daily in the family from January to December, in at Genesis and out at Revelation every two years, and when a child was born in the household, the only celebration, the only festivity was to turn back to the first chapter and read once more how 'in the beginning God created the heaven and the earth,' and all that in them is. And upon this solid rock of the Scriptures he built a magnificent structure of knowledge and acquirement, to which few men in America have attained."

An Acceptable Year

THE grave of 1898 has been dug; it has joined the long, silent procession of the past. The cradle of 1899 has been rocked—" behold, I make all things new to you."

Perhaps it is with unmixed regret that we turn over forever the blurred and blotted pages of the past which the recording angel must have wept to look upon; but they are past—and how shall we mold the future? What has this new year of 1899 in store for us?

When the year 1898 came in steam whistles that blew screamed for prosperity; the saluting cannons boomed for business; even the church bells rang out the period of depression, and rang in the new era of business activity. There was no higher hope in the American hearts for the new year than the hope for peace and plenty.

Less than one-third of this new year had passed before these same Americans were willing to let business go hang; big guns roared, whistles shrieked, and church bells clamored war. The interests of the country were changed in a few weeks. The public mind had ceased wishing for prosperity; it was now longing for victory at arms. Sorrow, which is the lever that pries the world upward, was brought to thousands of homes.

Since war is one of God's weapons, or His rod that chasteneth, the first act of this new year should be a national bow beneath that rod and a smile to heaven for our victorious flag.

All this was unknown on the entering of 1898; 1899 is a veiled future. Who can foretell its events?

This year shall wreathe the orange blossoms for millions of weddings. It will beat the dirge for millions of obsequies. The world will play the grand march of its heroes and sound the rogue's march of its cowards. Other processions may halt, or break down, or fall back, but the procession led by this great leader, " Time," moves steadily on. We hail it; we bless it; we welcome it, this new year of 1899.

But how shall we prepare for it is a momentous question we should individually discuss. As in families, human nativity is anticipated by all sanctity, kindliness, solemnity, care and hopefulness; so ought we, prayerfully, hopefully, industriously and confidently prepare for the advent of a new year; 1899 means much to all who earnestly desire to score a record for good during the next 365 days. One of the most eminent scientists has said that we were on the eve of the most astonishing discoveries, and that the present is a period laden with interest to all thinking men and women. A spirit of " Forward—march " is in the air, and the world is full of the promises and profits that come to those who studiously work and hopefully look toward the unfolding of events.

The beginning of the new year has been from time immemorial a season for good resolutions, and 1899 will be the best year in the history of the race for making them. Brush away the cobwebs, brighten up the good motives, mend those that are a trifle shaky with brand-new ones, and let every day witness the turning over of a new leaf. And when the leaves are turned, weight them with inflexible determination and good principles. Weight them so heavily that there will be no danger of blowing back, and keep watch that their whiteness is unsullied by anything unworthy.

The world's storehouses are full of treasures, and only by earnest endeavor and patient toil can we make them our own. The greatest conquests of life are not made on battle fields; the greatest heroes are not always laurel-crowned of men. Oftentimes it is only after they have passed on to the great and silent majority that they are appreciated at all, but at the same time the glory of the conqueror is theirs.

There is to-day a motive within every one's heart that tends to thrill, blanch, appall, exhilarate and enrapture. At no other time of the year are people's hearts so open for lessons of loving kindness.

What glorious opportunities to stir people's hearts to acts of charity.

The Lord who rounded this world 6000 years ago, and sent His Son to redeem it nearly 2000 years ago, has yet much to do with this radiant, yet agonized planet.

Shun evil, do good, seek peace and follow after it, until you succeed in gaining it for yourself and promoting it among all men.

With such a duty before us as the securing of eternal peace, with the many opportunities we all share for increasing the glory of God, and the welfare of our common humanity, who can say that the world, the Church, the individual are as good as they need be as long as innumerable forms of human sin cry out for correction, as long as truth remains to be known, or the justice, the goodness or the mercy of God are to be proclaimed?

We may all begin the new year with the admonition, " Stir up the gift of God

which is in thee" and follow this up by a watchful and sympathetic interest in our fellow-men.

May this be an acceptable year, and all resolutions of good effect be carried out, so that on the eve of December 31, 1900, which will be the dawn of the twentieth century, we may all rise and chant the welcome of the new century of joy and sorrow; of triumph and defeat; of happiness and woe. May we all be living to see the solemnities and join in the songs and shake hands in congratulations of the stupendous departure and the majestic arrival.

Let us thank God for all benefits both temporal and spiritual which He hath bestowed upon us in the year which has passed; and beseech Him to grant us anew a favorable and joyful year, to defend us from all dangers and adversities, and to send upon us the fullness of His blessings, for

"The opening year Thy mercy shows.
May mercy crown it till it close."

Proving the Promise

The Stockton Mills had met with a serious loss. A destructive fire had swept away part of the plant. New buildings were immediately erected, but in the meantime large orders were waiting. These must be filled. The half dozen members of the firm were not Christian men. They had no scruples about working seven days in the week, so they arranged that the mills be kept open Sundays and the employees take turns in serving extra time.

John Bannister was head bookkeeper for the firm; he was also a conscientious Christian. He knew he should be asked to take his turn and that he should refuse. It might mean the loss of his position, yet there was no doubt in his mind as to his duty.

One Saturday a member of the firm said to him: "Bannister, it will be your turn to be here to-morrow."

"Excuse me, Mr. Gartley," respectfully answered the bookkeeper, "I cannot work on Sunday. It is not that I am unwilling to give extra hours in the emergency, but on account of my convictions I do not think it right to work on the Sabbath. I cannot conscientiously give the day to secular employment."

The young man waited for a reply—likely a curt dismissal. His employer's brow contracted; he was silent a moment, and then abruptly turned on his heel and entered the counting room.

That evening John Bannister went home with a grave face. Not that he regretted his action; he knew he had taken the only course possible. But he thought of his wife, his home, and foresaw what the loss of position would mean to their hitherto comfortable life. Ruth Bannister was waiting to greet him. She knew—could she not read her John's face?—that the expected summons had come.

"Yes, my little woman, it's all up, I fear," said the husband, in answer to her questioning look.

"Never mind, John, dear. I'm proud of my husband and sure that the end of this strange event will be your justification. I couldn't doubt the promise which we read only last night—I mean the last two verses of the 58th chapter of Isaiah; and even if it should be 'tried as by fire,' there is a promise for that too, John."

A loving smile lighted up the bookkeeper's face, and, although in harmony with his quiet way he did not tell all that was in his heart, he was just as proud of his brave wife.

Sunday dawned—a bright, happy day. The resolute pair had laid aside the weekly care and entered into the sweet rest and enjoyment of the Sabbath.

Monday morning came. John started off as usual. No gloomy forebodings as to what the day might bring forth were heard, but Ruth's kiss was a bit more tender and her smile, if possible, more cheery.

Never before had the mill seemed such an old friend. Never before had the office seemed so homelike. Everything was as usual. No summons came to appear in the counting room. The employers took up the work as always. The day passed. No note of dismissal was received. The week passed. It was doubled and multiplied. John Bannister was still head bookkeeper. He rose in the estimation of the firm. He grew more and more necessary to the business. His salary and responsibility were increased until he was recognized as head of the long list of under workers.

Nor would this story be complete without mention of another result. A member of the firm became an earnest Christian, built a church, and by his life and deeds proved that the employee's example had borne fruit.

Elizabeth College,

CHARLOTTE, N. C.

ONE of the new institutions of our Church that already ranks with our leading Lutheran colleges is Elizabeth College, at Charlotte, N. C., a view of which is shown in the accompanying engraving. Minervalike, it began its life full grown. Though less than two years old, it is splendidly equipped and is backed by ample resources.

The institution was founded in 1897 by Rev. C. B. King and C. L. T. Fisher, president and vice-president respectively, and by others interested in the education of young ladies. Its financial sponsors are men of wealth and business ability.

ELIZABETH COLLEGE FOR WOMEN, CHARLOTTE, N. C.
(Front View—North Wing)

The location of the college is at Charlotte, N. C., a modern and progressive city of the new South, having a population of 27,000. Charlotte is in the Piedmont section of the State, now famous for its fine climate. The place is a railroad center and one of the most attractive cities in the South, having well paved and macadamized streets, modern water and sewer systems, imposing business blocks, excellent banks, fine hotels, elegant churches, and a splendid electric car service. The college is located in the eastern suburbs on an eminence overlooking the city. The college grounds consist of 20 acres shaded by oaks of a century's growth, being the site of the old homestead of James K. Polk's ancestors, and where President Polk spent most of his boyhood days.

The institution was founded with the view of affording young women of the Lutheran Church educational advantages equal to those obtained in our best Northern colleges, as Vassar, Wellesley, &c.

The college plant is worth $100,000. The main building is a brick pressed structure trimmed with Indiana limestone of the most approved classic type, and is a model of interior elegance and convenience, meeting every demand of scientific and literary training, and of the special study of music, art, &c.

The faculty is made up of 20 officers and teachers. The management requires that every teacher be a specialist. The teachers are drawn from the leading American and European universities and conservatories.

The scope of the work afforded by the institution is comprehensive, embracing full literary, scientific and philosophic degree courses, and music and art conservatories and other special schools. Opportunities are offered for an extended study in

any special field desired by the student. Student life is made pleasant by the presence of every modern convenience and comfort.

The success of the school has been marked and gratifying both to the promoters and to the church at large. Its advantages attracted a large number of students from the start and these have come from the best classes of society. One hundred and seven students are enrolled the present session, representing eight States, nearly all of whom are in the collegiate classes or are doing advanced special work.

A Rolling Stone Gathers No Moss

One who is born and brought up in the Lutheran Church belongs there and ought not under any conditions to seek another spiritual home. A great many, however, are restless at home, imagining that the pastures and brooks of some other Church are much greener and filled with purer and more palatable water than is the case at home. Some therefore strike out seeking for something better than that which is to be found in their own Church. Not infrequently they go from one to the other, always critically examining everything, without finding the looked for perfection. And they keep this search up until they declare that no Church offers that for which they are seeking. Now they think themselves wonderful people. But what have they done? Simply rejected everything offered them. That is all and nothing more. They have added nothing whatever to the resources of the world, not a single new thought have they advanced, neither have their means or hands been employed in assisting a struggling fellow-being. They are negative in all requirements and actions, and their accomplishments can also with perfect propriety be set down as amounting to naught. Thousands of our own people belong to this class. Look out for them and take care lest you be induced to follow in their tracks. But there are also others. These accept everything held forth by some other denomination than their own as the truth, no matter what it be. They are like small children: a dinner partaken of at a stranger's house always tastes better than the one offered at home. And therefore such people are also continually on the run. They like every other kind of cooking except home cooking. Result: spiritual dyspepsia and consequent death. Young friend, stay by your Church. You have promised so to do. Keep your promise. By going elsewhere you cannot better your condition. And when you speak of your rights, do not forget that the Church also has rights and these are just as sacred as yours.—*Augustana Journal.*

To Luther Leaguers and Lutherans Generally

A most interesting engraving has just been reproduced from a rare copper plate made over 250 years ago.

The reproduction is very much enlarged, being 14 x 18 inches, executed in the finest steel work by the American Bank Note Company of Boston, Mass. This is recommendation enough, for the engravers have a world-wide reputation. Said engraving is an exact representation of the room in the Wartburg Castle in Germany, in which Martin Luther translated the New Testament while a prisoner there after the "Diet of Worms."

It is quaint and picturesque in every detail; on one side stands the queer old table at which the great reformer worked and over which hang the portraits of his family. In one corner an elaborately molded porcelain stove stands majestically, and close by is the huge iron-bound chest in which the documents of Luther's translations are secured.

It was from this iron-bound chest that the original copper plate was taken 55 years ago by the guard of this room.

Every portion of the interior is clearly outlined by the sunlight creeping in through the pretty mullioned windows. V. L. Conrad of Philadelphia, editor of the *Lutheran Observer*, recently visited this famous castle, and has given his testimonial that the room has never been disturbed and remains to-day exactly as it was when Luther occupied it.

Do You Want a Copy of This Engraving?

It is superb—a history in itself, and would be an ornament in the home, in the church, the school and in the assembly room of any Christian society.

One of these engravings and the LUTHER LEAGUE REVIEW one year for $1 only—the price of the engraving.

CORNELIUS ECKHARDT, Bus. Manager.
P. O. Box 133, Washington, D. C.

Lent

By Rev. C. Elvin Haupt

THE Evangelical Church year, brought with our fathers from the Old World, would be incomplete without its Lenten hours just as a true Christian is a man of humble penitence.

The season of Lent, which begins this year with February 15 (Ash Wednesday, or day for sprinkling by the early Church of the ashes of humiliation upon the penitent), is a period of 40 days with six Lord's days beside, set apart in the length (len't')-ening days of the spring of our northern latitudes as a term of the serious self examination by each soul in its state and environment of sin, of its real condition and as to the utmost need of a Saviour from evil and death—*i.e.*, of a Power higher and more glorious than our own, able to challenge and defeat Satan the tempter and to hold the field forever. The study of man's real condition prompts to the quitting with disgust and abhorrence of sin and the honest attempts to lead a true noble life in imitation of the spotless example of the Lord Jesus Christ.

The Latin name "Quadragesima" (40) was given and retained, as 40 seemed to the mind of the early Church to be the most suitable number of days to set apart in commemoration of our Master's fasting and temptation (St. Matt. 4: 1-11). A prelude of 17 days, of which three are Sundays, was subsequently arranged and appointed and is noted by the Church.

Lent, properly speaking, therefore includes 40 week-days and six Lord's days, and its pre-lent season 14 week-days and three Lord's days, a total of nine weeks in all; and closing with Easter on the first Sunday after the full moon following the spring equinox. A little more than one-sixth of the year is given to this season.

Lent culminates in the "Passion Week" that is preceded by Palm Sunday. It is a "week of prayer" in the Church of the Reformation, special daily services being usually held. It is intended as a time for devout, humble, personal heart-searching —as indeed *any* time may be—and private and public prayer, communion with God, acts of charity and personal self denial, and very often the entire giving over for a time of the ordinary gratifications of life. All this has been encouraged by the Church in honor of the Great Sacrifice that set free from the curse of sin a guilty world.

Among the "holy days" of this week Thursday was important as the time commemorative of the last Passover of our Lord and His institution of the Holy Supper of His Body and Blood. The sixth, Friday, that of the suffering upon the cross by our Master and His sacrificial Death to save us all, has ever been one of deepest humiliation, and, by some, of fasting. The Church is often decorated in sable in token of sorrow on account of sin —as if the whole kingdom mourned in sympathy the death of its King as a sacrifice for us all, and reminding man of the darkness prevailing over the earth and in the hearts of sin blinded and cruel men when our gentle Redeemer laid down willingly His life for us all.

The place of Lent in the Church calendar is thus ascertained and assured; followed as it has been for a millennium and a half with the same devout spirit as at the beginning.

Lent is valuable because of its lessons and its incentives. Its readings and quotations lead to pious self-examination, and the outpourings of a humble heart in most earnest acknowledgments of contrition, penitence, trust in Christ and grateful loyalty to God. And these are the most precious attributes of our personally needy spiritual life.

The true "keeping" of Lent does not consist merely in the external temorpary abstinence from some foods or from the round of gay social functions which will be entered upon with a renewed relish and zest as soon as the season is over; but in a deepening of our convictions of our need of a personal Saviour, a grateful consciousness that that need has been supplied, a deeper insight as to the value and purpose of individual life and a devout resolve that our own soul and spirit redeemed by the Blood of the Cross shall be more fully devoted to earnest, devout usefulness toward others, in the loyal imitation and service of Him who died that we might live.

Sunday Rest

Who would give up the rest and sweet communion of one day in seven?

By the banishment of 24 hours of all secular thought, talk and work the busy man or woman returns with fresh vigor to the perplexing, wearing toil which Monday morning presents.

Compare the countries that keep the

Sabbath with those that violate it. Which are more prosperous ?

An artisan deprived of his day of rest is worn out at 45.

The English justice, Sir Matthew Hale, wrote as to the Sabbath : " I have ever found that a due observance of the duty of Sunday has ever had joined to it a blessing upon the rest of my time, and the week that has been so begun has been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day the rest of the week has been unsuccessful and unhappy to my own secular employments. So that I could eas ily make an estimate of my success the week following by the manner of my passing this day. *And I do not write this lightly, but by long and sound experience.*"

Sunday is the time for fostering family life. Do not interrupt your neighbor nor intrude on that sweet, holy time.

Book Reviews

THEOLOGICAL ENCYCLOPÆDIA AND METHODOLOGY. Part I. Introduction and Exegetical Theology. By Revere Franklin Weidner, D D., LL.D. pp. 296. Fleming H. Revell Company. $1.50.

This is the second edition of the first part of a three-volume work. It has been entirely rewritten in accordance with the advances in theological science and after study of the best modern works on the subject. Dr. Weidner possesses the gift of extracting the pith from the writings of others, adding the results of his own wide study, and presenting the whole in an easily grasped form. He is a compiler and more. Theological encyclopædia is, as he says, for theology what encyclopædias in general are for all learning. This is at least a good working definition. It is generally arranged, however, according to a system and not alphabetically. It is the bare skeleton of theology, like the skeleton of an essay. It gives a rapid survey of the entire field of theological study and adds to each division a list of important books on that branch. The work has been well done; Dr. Weidner's own portions are trenchant; the numerous quotations from the works by Hagenbach, Raebinger, Schaff, Cave and Heinrici are excellently selected; the digest of Cellérier's valuable " Biblical Hermeneutics," covering 54 pages, is an excellent addition; the lists of books are generally well chosen. Negative critics will perhaps not consider themselves given the distinction they desire. A work on this subject at least every theological student and minister needs. We were sorry to note an occasional grammatical oversight; *e. g.*, on pages 28 and 170.

THE LUTHERAN ALMANAC AND YEAR BOOK FOR 1899. Edited by Rev. M. Sheeleigh, D.D. Lutheran Publishing Society, Philadelphia. 10 cents.

This is the forty-ninth number of the well known and valuable almanac. The golden edition next year should be special. It contains the usual statistical information concerning our Church's progress, its institutions, &c., with a carefully corrected list of all Lutheran ministers in the United States and their addresses. Luther League and other topics for 1899 are also given.

JUBILEE MEMORIAL VOLUME OF THE DANVILLE CONFERENCE OF THE E. L. MINISTERIUM OF PENNSYLVANIA AND ADJACENT STATES. By Rev. S. E. Ochsenford, D.D., and Rev. O. E. Pflueger, O. M. Published by the Danville Conference. pp. 372.

In connection with the sesqui-centennial of the Pennsylvania Ministerium, the conference within that body decided upon the issue of this volume. It will be of personal interest to every one who has ever been a pastor or a church member within the territory. The history of every congregation and a brief biography of every minister are given. The numerous illustrations of churches and men add to its value. It is historically valuable. Wider interest attaches to the book from the fact that it also contains the addresses and likenesses of all the speakers at the Ministerium's jubilee. It seems to us that books published to-day should omit some such sentences as are found on page 19.

" Luther's battle hymn was sung with a power and feeling that was most inspiring and impressive," writes a pastor who was present at a meeting of a Central Luther League. There was a time when many young Lutherans did not love that hymn and could not sing it. A great service will have been rendered by the League if it succeeds in grafting a love for that grand pæon of the Reformation. Hymns, like clocks, tell the time of day; what we love, that we are.

The Advantage of the Reading Course

Rev. Charles L. Fry

THE reading of books is of advantage so far, and only so far, as it directly or indirectly tends to fit one for his work in life. No special virtue is to be found any more in reading, *per se*, than in eating or sleeping. The benefits it confers constitute its sole justification. These benefits may in general be represented by recreation on the one hand, and by improvement on the other hand.

The use of reading, simply for recreation, is, of course, inferior to its use for the improvement of character. Yet unquestionably the service of a book in giving rest to weariness, in dispelling gloom, and in restoring exhausted energy is very great. The book diverts the mind from itself; and so the man is freed from the unfortunate necessity of the sword of the hero of "Hudibras," which

> "——ate into itself for lack
> Of somebody to hew and hack."

The book contains the choicest wine, which may always cheer, and, if properly used, never inebriate. Whatever fascinates or interests, it offers. It need never weary. It has a smile for our joy, and a tear for our sorrow. It is a friend that never fails to respond to our every emotion. "Books are," as Cicero finely remarks, "the food of youth, the delight of old age; the ornament of prosperity, the refuge and comfort of adversity; a delight at home and no hindrance abroad; companions by night, in traveling, in the country."

But the advantage of reading in training and informing the mind, in purifying the feeling, in strengthening the will, is greater than its service as a means of recreation. This advantage is the advantage which all education affords—instruction and intellectual discipline. The book opens the treasure-box of the past and makes the reader a sharer in what has been achieved in thought or action. It fits one to think, to reason, to judge. It enlarges and purifies the means of enjoyment. It makes one a citizen of the world for all past time. Whatever education is designed to accomplish for the student, that may the book achieve for the reader. It has been suggested that books are for idle hours only. Doubtless many books are mostly read in leisure time, yet over all persons their power of discipline, instruction and suggestion is great. As Gibbon says: "The perusal of a book gives birth to ideas. I pursue these ideas after I have quit my reading."

But the important question is this: How can one so read as to render books the means of the greatest improvement? Goethe is reported to have said: "I have been 50 years trying to learn how to read, and have not yet succeeded." So likewise a modern philosopher declares that "both the intellectual and the moral character suffer grievously in our day from irregular reading."

It is plain that to gain the greatest benefit from reading the mind should be active. When one reads for fashion simply, the mental faculties may lie dormant, but wherever reading is made a business, as it ought usually to be made, they should be alert. Mere passive reading is lamentably common. The mind lies half asleep. It receives no vivid or lasting impression. It takes in ideas, perhaps, but it fails to digest them. It sees, but does not look carefully at the thought. It hears, but does not listen intently.

Such reading is of little worth. It is said that Burke read every book as if he would never see it again. He made of reading, as everybody ought, a work. Reading is not dawdling over a book. If worth doing at all, it is worth doing with the attention aroused and fixed.

Reading with the mind active is an aid to thoroughness in all respects. Of course, books differ very widely in regard to the thoroughness with which they should be read. Some are to be tasted merely, some swallowed and some digested. But the peril is not of reading too thoroughly, but too superficially. A few books made one's own are of far more worth than many hastily perused. Dr. Johnson said that the thorough study of any single masterpiece of literature would make anybody a powerful antagonist. Sir Edward Sugden, the distinguished jurist, said: "I resolved from the outstart of my reading to make everything I acquired perfectly my own, and never to go to a second thing till I had entirely accomplished the first. Many of my associates read as much in a day as I read in a week; but at the end of twelve months my knowledge was as fresh as on the day it was acquired, while theirs had glided clean out of their recollection." And this valuable quality of thoroughness is best secured by mental vigilance.

The habit of attention in reading is to be gained in various ways. The mind may

be fixed upon the topic by a supreme act of the will. The subject may not be particularly attractive, indeed it may seem wearisome, but to it the reader determinedly resolves to bend all his powers as a sheer matter of mental and moral self-discipline. Having no natural inclination to the study of such subjects as involve deep and earnest thought, he yet chooses to devote his intellectual strength to their mastery. By perseverance in this method he gradually dispels his dislike, and actually creates a fondness for doctrine research.

Another vital question concerns what books are to be read. One can read only a small proportion of the 25,000 volumes now published every year, and a much smaller proportion of 3,000,000 of volumes that have been issued since the invention of Gutenberg. An English critic has estimated that more than 3000 years would be needed for the merely mechanical process of reading the books which either are or have been standard works of literature. To read one book every week, in a life of 50 years, would aggregate only 2600 volumes. It is therefore imperative for the interests of the intellect and of the moral character that only those "books which are books," as Lamb says, be read.

Among the best books for either old or young are books of biography and history. Emerson remarks that books are designed to inspire, and no kind of books can so stir the reader to noble endeavor as those which tell the story of an earnest and successful life. "I never rise from the account of brave consecrated men," says one writer, "without a thrilling palpitation about me which I know not whether I should call admiration, ambition or despair."

"Lives of great men all remind us
We can make our lives sublime."

Then, too, the study of history has no little practical utility. Problems in Church and State, in every department of human affairs, are constantly appearing, which to most observers seem to be new. Yet they are not new. They have arisen in former times. They have been already and satisfactorily solved in a past age. The study of history makes clear the methods and the principles of their solution.

The special reason for giving attention to religious books is because they cultivate the religious nature. As works on art develop the æsthetic faculties, and works of logic the reasoning powers, so religious books develop the religious nature. Surely there is no need of argument to show how vitally important it is that the religious nature be trained and instructed. The books which were written and read in this country during the first 150 years after the landing of the Pilgrims were chiefly religious. Reading of this sort contributed to make the early settlers not only good Christians and good citizens, but it developed their intellectual powers as well. The high degree of intelligence and rare judgment which characterize the American nation above most peoples are due to the fact that their mental training is in such large part derived from the Bible and religious literature. Religious reading of the best sort cannot fail to afford excellent intellectual discipline.—*Charles F. Thwing.*

NOTE.—All the Church papers, the *Observer*, the *Lutheran*, and the *World* have called the special attention of their readers to the article in last month's REVIEW on the Reading Courses, publishing these Courses in full, and giving them unqualified commendation, with special mention of Sunday-school libraries. The adoption of this unanimous suggestion, by all the English Lutheran Sunday-shcools in the United States, would mean the circulation of the books by the thousand. How easily this might be done, and what an immense power for good it would be to the American Lutheran Church of the next generation!

A Question and Answer

A correspondent asks: "When does the Reading Course begin, and on what date does it close in each year?" In reply we would publicly say: Every reader of our League Courses has the advantage of being absolutely a law unto himself, and therefore he has things his own way. He *begins* the Course on whatever day he opens the first book with the honest and serious purpose of following that Course studiously through to the end, and he *finishes* the Course on whatever date he closes the last of the five books, having conscientiously devoted a part of each day to this instuctive kind of reading so far as possible. We think half an hour a day would be a fair *average*. Some days a person may be able to read more than this (especially on Sundays) and some days less.

LANCASTER, PA. C. L. F.

For Special Terms on Way of Salvation for Luther Leagues, apply to the author 1842 Reta Street, Chicago, Illinois.

A Worthy Memorial

DOCTOR A. C. WEDEKIND, the late pastor of St. John's Church, New York City, to whose memory the beautiful memorial tablet shown in the accompanying engraving was recently erected, probably had more young people under his care during the 12 years of his pastorate than any other Lutheran pastor in the same length of time. Not only in the catechetical class but the Sunday school and the Young People's Societies his delight was to gather about him the youth, the members of the Lutheran Church of the future. His great interest in establishing English services on Sunday evenings did much to gather this host of young men and young women about him. And this, no doubt, was an incentive to other German Lutheran congregations in New York to have English services.

TABLET ERECTED TO THE MEMORY OF REV. A. C. WEDEKIND, D.D., In St. John's Church, New York, by His Former Catechumens

The fruits of Dr. Wedekind's labor, while shown in many ways during his life, are probably manifesting themselves more strongly now than before. Revs. E. Neudewitz, F. H. Knubel and W. H. Feldman, now actively engaged in missionary work in this vicinity, were all catechumens of his, as were also two other young men now at Gettysburg preparing to enter the ministry.

Besides this, the Young Men's Society of St. John's Church during Dr. Wedekind's pastorate were active in the organization of the first Central Luther League in this country, the Luther League in New York City; in fact, the organization was effected in their rooms, and many of the active men of the League—all catechumens of his, including the president of our National League — were numbered among its members.

Dr. Wedekind has left many memorials that will attest to his great work for the Master, and although the beautiful tablet will remind us of him, his name will ever live among the Lutherans of New York City

The tablet, of which the illustration is a beautiful reproduction, and made by A. Leutke, 41 University place, was erected by the catechumens of Dr. Wedekind forming the Wedekind Memorial Association.

Expansion

It is a fact, well known to students of history, that God sometimes leads men and nations into expansive schemes even when they least expect it, and for the accomplishment of His wise purposes. We would rejoice in the freedom of Cuba and the Filipinos, even in their complete independence, but if in God's view that means a continuance of ignorance, moral corruption and spiritual darkness and death, then we bow to His will, and exclaim : "Let the Stars and Stripes wave over them forever." Carry the implements of modern husbandry to them, give them free schools, an evangelical Gospel, teach them purity, and thus make them in the truest sense free men.—*Selected.*

Luther League Review

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Edited by E. F. Eilert,
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With the blessed Lenten season our thoughts with special force turn inward. It is this that helps to make the season of Lent of great helpfulness. It is not the mere abandonment of certain pleasures or occupations, but that in a simplified life, with less distraction, we may turn our thoughts inward to our hearts and more carefully and prayerfully see them, as they are, full of sin. This is one reason why the Lenten season is full of a certain sadness. The sinfulness of our hearts brought into the fuller light by the prayers and lessons and services of Lent must sadden us and fill us with deep repentant thoughts, for when we study again the sufferings of our Saviour, and realizing how much our salvation cost Him and how earnest He was that we might be saved from our sins, we remember how often we regard our sins so lightly. With the greater seriousness of these Lenten days we may well say, " Blessed are they whose iniquities are forgiven, and whose sins are covered " (Rom. 4: 7).

While it is well during the season of Lent to withdraw for a time from certain duties and pleasures, it is also equally a duty and a privilege to increase in interest, in faith and in love in the service of the Master. As we pass through the various scenes of the Passion of our Lord we should be prepared for a proper appreciation of the great sacrifice made for us, and of the great blessing of eternal life beyond, with the release from the power of death and of Satan.

In the Lenten season not only the heart but also the hand has its special duties. The " Easter offering " ought to be not only a special but a *very* special one in every Lutheran congregation, for there ought to be special preparation for it during the whole of the Lenten season. Every Lutheran ought to have a special receptacle into which he places his self-denial offerings, his thank offerings and all his special gifts during this blessed season, and then bring it to the Lord's house as a special offering on Easter morning.

Let us during this Lenten season remember the words, " pray one for another," and in many and earnest prayers remember those who so soon will take upon themselves the blessed confirmation vows.

Bible reading, it is said, has been going out of fashion. Bible memorizing is certainly one of the lost studies. It seems that Leaguers might consider how an interest in reading and memorizing Scripture can be extended. John Adams, once President of the United States, repeated every evening of his life that familiar child's prayer, " Now I lay me down to sleep," and the few weeks near his end were made bright by his knowledge of the Scriptures, which

he had learned as a child and was able to remember.

We have passed through the Epiphany season with the preparation of Advent, and the question naturally occurs, what missionary spirit has been developed? Have preparations for the coming of the King been such as to insure a large gathering from those who have been hitherto sitting in darkness and the shadow of death? Special offerings have been received for foreign missions both in the General Synod and the General Council, but the reports have not yet been received. The subject of giving is one that needs the prayer of consecration and the realization of the answer to the question, "Am I my brother's keeper?"

With the "Reading Course," as now mapped out, we are sure that all League members must be delighted. It is a course that is interesting, instructive, inspiring. We hope, therefore, that every League and every Central Association will persist in emphasizing the importance of a careful reading of the whole course. To have faithful and successful workers we must have intelligent workers.

The great mission of the League is spiritual; and the external side of our spiritual life is our union with each other as one body in Christ, Who is Love. True unity consists in knowing the truth together and in working for the welfare of souls; in the face of the opposition, epithets, ridicule and tempest of sin in a world such as is about us every day. The only way to accomplish these is by spiritual training, and to this end the Church has organized and called into play the souls of the young, gathering us together in the class, in the meeting, in the hours of service, to educate us out of ignorance into wise, intelligent usefulness; out of "error, unbelief, despair and other great and shameful sins" into a brave and busy career, in which we finally prevail in Christ and "gain the victory."

Rev. H. Louis Baugher, D.D.

AS we go to press we learn from our associate in Philadelphia, Mr. Wm. C. Stoever, that Dr. Baugher passed away peacefully in that city on Saturday evening February 11.

The doctor's prominence in the Church as professor in Pennsylvania College, ex-president of the General Synod, ex-president of the Luther League of Pennsylvania and in various other offices is well known. We leave it, therefore, until our next issue to give an extended biographical sketch of the doctor's life and work.

In a recent issue of the *Christian Standard* appeared the following paragraph:

"The Church member who does not read his denominational paper will soon become shriveled, narrow, anti-missionary, and then go into 'innocuous desuetude.' On the other hand, a Church member who reads, and becomes an agent in his Church for a religious paper, is a benefactor. He is performing a service for Christ and the Church which is second to none. A pastor who will from time to time call the attention of his people to important articles, special numbers, and will urge upon his congregation the value and need of taking a religious paper, and will then follow it up with a little earnest solicitation, will strengthen himself among them. They will become informed, appreciative and responsive to the denomination and to Christ."

What is said above well applies to the LUTHER LEAGUE REVIEW and its readers.

The Juniors' Page

Conducted by Rev. C. Elvin Haupt, Lancaster, Pa.

THE world may not know the fact, but the object and scope of a Junior League is inclusive of a vast amount of good. The coming years will reap harvest after harvest from good seed sown now.

Closest attention, rather than a mere criticism of others or a passive interest in what others are doing, ought to be paid to the variety of moral work capable of being done by us as Juniors. In addition to a good central organization there may be specially interesting committees to report having read or heard of "noble deeds," "heroic acts," "founding of new charity," "kindness to the animals," "keepers of gardens," "planters of trees," "social purity movement," "anti-saloon and temperance workers," "social purity," "Bible readers," "visitors to the sick," "praying bands" (of personal private prayer), "helpers of the poor," "missionary bands," "committees on recitations," "committee on music," &c.

Through the Juniors the parents will often become interested, in helping them to find and arrange their work. It will greatly interest the workers if at the meetings these committees are called upon for a report. If all cannot be ready at every meeting let a part report at one time and other committees at the next meeting, thus introducing a constant variety.

It may not be known to us all that there were Lutherans at work in America at least 15 years before the Baptists came, 65 years earlier than the Presbyterians and 140 years prior to the origin of Methodism. We are old citizens. The work begun in a humble way by the Luther League, like that of the Lutheran Church in America, has grown marvelously and has been ever expanding.

Some of our great cities are interested (very wisely, we think) in having a complete and thorough filtration plant for their water supply. It is a matter of great public economy. But ought not and shall not the same scrupulous care be paid to the sorting and sifting of the reading and manners of our young people?

How shall the holy Christian Church on earth retrieve the serious losses sustained when her godly gentlemen and gentlewomen enter the better life unless by her Schools and Leagues she trains the sons and daughters of to-day to take their places, equipped for life's duties? The public reading chapter by chapter at a Junior Luther League week day meeting of such a book as "Black Beauty" would, if clearly read, not be without its benefit during a course of meetings.

If you have tried and not succeeded take a fresh start. Look forward! Sit not down to brood upon the past.

The taking of "the City of Churches" to form a large part of "Greater New York" is a hint which the Lutheran Church of that vast municipality have already begun to take by the organization of ten new centers of Church life in the last three years. We trust that soon the entire great city may earn for itself the noble title of "the City of Churches."

Encouraging the Juniors to notice, collect and report anything that may be of interest or use to them in after life is an important matter. Stray bits of floating information, discoveries made, collections of nature's curios or man's art, may be treasured. The habit of quick observation formed will be an advantage in all the years to come.

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Our Churches and Institutions

IN SOME OF THE CITIES

New York City

— On December 26 St. Luke's Church, at Van Nest, Rev. W. Eickmann, pastor, was consecrated, Rev. H. Reumann conducting the altar service and Rev. Beiderbecke preaching the sermon. In the evening the installation of the pastor took place, on which occasion the sermon was preached by Rev. G. Doering. On Tuesday evening the various societies were addressed by Rev. F. Ruge. St. Luke's Church is located on Adams street, near Morris Park avenue. The parish embraces Van Nest, West Farms, Browndale, Unionport and West Chester.

—Rev. Paul Schneider of Frankford, Pa., accepted the call extended to him by St. Matthew's congregation made vacant by the resignation of Rev. E. A. Behrens, and began his work February 5.

— During the past month the Church of Our Saviour, Rev. W. H. Feldman, pastor, at West 185th street and the Boulevard, was duly organized. The new congregation has since been incorporated and officers elected. The outlook is promising.

— The annual meeting of the Lutheran Hospital Association was held in St. Matthew's Church (Broome street), Rev. J. H. Sieker, pastor, on January 22.

Brooklyn

— Rev. Dr. Jacobson of Bethlehem Church is interested in planting a Swedish Lutheran colony in Florida. Rev. Dr. Edman of Waterbury, Conn., will look after the field.

— Within the last five years St. Luke's, of Brooklyn, N. Y., Rev. W. Ludwig, pastor, has contributed the sum of $50,000 for its new church building and furnishings.

— On January 8 Rev. A. Steimle celebrated his third anniversary as pastor of Holy Trinity Church. A new plan of raising $5,000 a year for two years has been proposed and will be tried. It will relieve the church of its indebtedness.

Philadelphia

— Tabor congregation, at Olney, on January 8 celebrated its first anniversary. A handsome and commodious church was recently dedicated. While the congregation is German, steps will be taken in the near future by Rev. Lonnerdin, the pastor, to meet the demand for English services.

— On Sunday afternoon, January 8, the corner-stone of the new Gethsemane Lutheran Church was laid in West Philadelphia. Services are now being held at Mission Hall, 5917 Girard avenue. Rev. J. C. Trauger is the pastor. The congregation is a new organization. The work was begun in December, 1897. The congregation was organized on May 1, 1898, and incorporated in October, 1898. Mrs. E. T. Lehman donated a large and well-located lot to the congregation in June, 1898. The dimensions are 124½ feet long on Callowhill street and 160 feet on Sixtieth street, the latter being the main thoroughfare north and south in that section.

— The Mary J. Drexel Deaconess Mother House, Philadelphia, Pa., has now 63 sisters in active work. The Children's Hospital, in connection with the Mother House, has at present 391 little patients.

Chicago

— The first deaconess of the Norwegian Lutheran Deaconess' Home in Chicago, Sister Ingeborg Oberg, was recently consecrated to the holy office and work by Rev. J. N. Kildahl, one of the founders of the Home.

— Judge P. S. Grosscup has been promoted from the District to the United States Circuit Court, to succeed the late Judge Showalter. The Chicago papers speak in the highest praise of Judge Grosscup's career, and the appointment of President McKinley gives universal satisfaction.

— The Lutheran Women's League of Chicago, of which Miss Vesta E. Severinghaus is the president, held a meeting on January 17 at which these topics were discussed: "Altruism," by Mrs. Penoyer L. Sherman; "Lutherans in Sweden," by Mrs. C. A. Ewald.

— The Swedish Lutheran St. Paul congregation was organized on the 13th ult. at Moreland, Ill., a suburb of Chicago. Rev. J. N. Brandelle presided at the meeting and thirty is the number of communicant members.

— On January 8 the twenty-fifth anniversary of Immanuel congregation, at South Chicago, Rev. Reinke, pastor, was celebrated with appropriate services.

Pittsburgh

— On Friday evening, January 13, the Building Committee of Grace Church, Spring Garden avenue, Allegheny, presented its final statement and asked for its discharge. The treasurer's report showed receipts of $4,610.43, with expenditures of $4,593.43, leaving a balance on hand of $17. A special resolution was passed expressing appreciation of the earnest and successful efforts of the pastor, Rev. J. J. Brubeck. A comfortable and attractive church and a contented and active membership testify to the faithfulness and energy of his ministry.

— The laying of the corner-stone of the new wing of the Passavant Hospital, Pittsburgh, Pa., took place January 3. In the chapel of the old

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building the vesper services were conducted by Rev. G. S. Seaman, the sisters, helpers and visitors from the various city congregations participating. Happy and appropriate addresses were made by Rev. Dr. D. H. Geissinger and Rev. J. C. Kunzman.

— Rev. Fuller Bergstresser of Bethel Church, Allegheny, will have a note and mortgage-burning festivity on February 19. The address on the occasion will be delivered by Rev. H. H. Weber, General Secretary of Church Extension of the General Synod.

— Rev. A. J. Turkle of Omaha, Neb., has accepted a call to Trinity Church, Allegheny.

Buffalo

— On January 1 there occurred the dedication of the recent addition built on the Church of the Atonement. Revs. Bossart and Miller participated.

Cincinnati

— Rev. J. A. M. Ziegler, Ph.D., of Louisville, Ky., the recently elected pastor of the First Church, has taken charge of his new pastorate. Dr. Ziegler was very successful at Louisville.

MISCELLANY

— Rev. Dr. Solomon E. Ochsenford of Selinsgrove, Pa., has been elected by the Board of Trustees of Muhlenberg College as Professor of English Language and Literature and Mental and Social Sciences, to occupy the chair recently made vacant by the death of Rev. Dr. M. Richards.

— After extensive improvements, St. Mark's Lutheran Church at Doubs, Frederick County, Md., was rededicated on January 15. Rev. P. H. Miller of Westminster assisted the pastor, Rev. W. L. Heuser, in the solemn services.

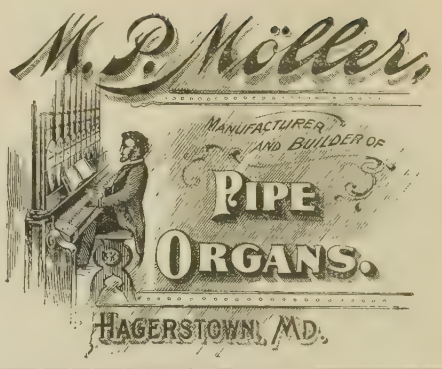
— A very successful festival for seamen was held in the Swedish Lutheran Church in Boston, Mass., January 6. About 150 seamen attended and were treated to refreshments and given presents. The festival was a grand success.

— The Swedish Lutheran Orphanage at Vasa, Minn., was destroyed by fire on January 16. The conflagration was caused by one of the small boys playing with matches. There were at the time 65 children at the institution. All were saved, though some had very narrow escapes. Farmers in the vicinity are at present caring for the homeless little orphans. The loss on the building and furniture is $12,000.

— Rev. H. F. Scheele took charge of the First English Lutheran Church at St. Joseph, Mo., on January 1. The congregation tendered a reception to the new pastor and his wife on January 6.

— German Lutherans are preparing to establish a school for their countrymen in Havana, Cuba.

— According to the figures recently published in *The Independent*, the Lutherans have been succeeded by the Presbyterians as the third largest Protestant denomination in this country, the Methodists and Baptists being first and second respectively. The Presbyterians made a gain of 52,239 in the last year, while the Lutherans gained 36,678. The Lutheran gain in 1897 was 70,000, while the Presbyterian was only 30,000. The gain as compared with the numerical



strength at the beginning of the year is as follows: Presbyterians first with an increase of 3.5 per cent.; the Episcopalians second, with an increase of 3.4 per cent.; Disciples of Christ third, 3.3 per cent.; Baptists fourth, 3.1 per cent.; Lutherans fifth, 3 per cent.; Methodists and Reformed (three bodies) sixth, each 2.8 per cent.; Congregationalists seventh, 1.8 per cent. *The Lutheran* gives the proportionate gain of each synodical body thus: Synodical Conference, 19,901, 4 per cent.; Independence Synods, 15,621, 3.7 per cent.; General Council, 8,664, 2.5 per cent.; General Synod, 4,488, 2.4 per cent.; United Synod South, 2,996 (loss), 0.7 per cent.

— Bethany College at Lindsberg, Kan., a year ago owed about $80,000 on a property worth $125,000. On May 7, 1898, they regained possession of the big mortgage, amounting to fully $40,000. The holders donated voluntarily one-half on the condition that the other half, $20,000, should be paid in cash. This part of the work had been assigned to Lindsberg and the balance of the McPherson district, numbering in all only 1,900 members. This district has some little money to raise yet, but will be able to do its full share. The balance must be arranged for. The creditors have voluntarily agreed to reduce their claims $9,000 if the balance can be raised in cash by February 24 next. Five thousand dollars will decide this question for victory or defeat, says the president, Dr. Carl Swenson, and he appeals to all Lutherans, pastors and members of Young People's societies as follows: "Will you not for the sake of Christ and for the interests of our dear Lutheran Church in the immense Western territory announce a collection in your church, or your Sunday-school, or Young People's Society, or will you not kindly see some friends who are willing to give a dollar or two or five, and send it to the undersigned before February 24. Oh, do not say *no*. Yours in the work, CARL SWENSON, Pres."

WASHINGTON.

The next Pennsylvania Railroad three-day personally-conducted tour to Washington, D. C., leaves Thursday, February 16. The rates, $14.50 from New York, $11.50 from Philadelphia, and proportionate rates from other points, include all necessary expenses during the entire trip—transportation, hotel accommodations and Capitol guide fees. An experienced Chaperon will also accompany the party.

For itineraries, tickets and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Luther League

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

OFFICERS

E. F. Eilert, - - - - - - President, 578 W. 146th St., or P. O. Box 876, New York.

M. C. Olson, - - - - - - - General Sec'y, 262 Fifth Ave., Chicago, Ill.

Cornelius Eckhardt, - - - - - Treasurer, No. 1306 V St., N. W., or P. O. Box 133. Washington, D. C.

C. G. Grauer, - - - - - - Ass't Gen'l Sec'y, Buffalo, N. Y.

George M. Jones, - - - - - Statistical Sec'y, 52 No. 4th St., Reading, Pa.

Rev. Chas. L. Fry, - - - - - Literary Sec'y, Lancaster, Pa.

Rev. Geo. H. Schnur, Jr., - - Asst. Literary Sec'y, St. Paris, Ohio.

Executive Committee

Composed of the President, General Secretary, Treasurer and the following members:

Wm. C. Stoever, - - - - - Philadelphia, Pa.
John F. Dinkey, - - - - - Rochester, N. Y.
Rev. S. G. Weiskotten, - - - Brooklyn, N. Y.
Rev. H. F. Scheele, - - - - Staunton, Va.
Charles Steele, - - - - - Sunbury, Pa.
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Leander Trautman, - - - - Pittsburgh, Pa.
Rev. J. L. Murphy, - - - - Rock Island, Ill.
Rev. Luther M. Kuhns, - - - Omaha, Neb.
F. A. Hartranft, - - - - Philadelphia, Pa.

All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

STATE LEAGUES

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Pres., John F. Dinkey, - - - - Rochester.
Cor. Sec'y, Rev. M. J. Bieber, - - Binghamton.

Luther League of Pennsylvania.
Pres., W. C. Stoever, - - - - Philadelphia.
Cor. Sec'y, Horace W. Bikle, - - - Pittsburgh.

Luther League of Kansas.
Pres., Prof. C. F. Peterson, - - - Lindsborg.
Sec'y, Miss Anna Lesher, - - - - Abilene.

Luther League of New Jersey.
Pres., Frank Schneider, - - - - Elizabeth.
Cor. Sec'y, Miss Hannah Deprez, - - Elizabeth.

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Pres., Frank S. Springer, - - - Springfield.
Sec'y, K. T. Anderson, - - - - Rock Island.

Luther League of Ohio.
Pres., Rev. E. K. Bell, D.D., - - - Cincinnati.
Cor. Sec'y, Rev. C. K. Hunton, - - - - Ada.

Luther League of Wisconsin.
Pres., Rev. W. K. Frick, - - - - Milwaukee.
Sec'y, Mrs. T. H. Dahl, - - - - - Stoughton.

Luther League of Indiana-Kentucky.
Pres. Rev. J. A. M. Ziegler, Ph.D., - Louisville, Ky.
Cor. Sec'y, Miss Carrie Fischer, 1110 Milton Ave., Louisville, Ky.

Luther League of North Carolina.
Pres., Prof. E. B. Setzler, - - - Mt. Pleasant.
Cor. Sec'y, Miss Lester Bloom, - - Charlotte.

Luther League of Iowa.
Pres. Rev. S. R. Elson, - - - - Iowa City.
Sec'y, Rev. O. G. U. Siljau, - - Northwood.

Luther League of Nebraska.
Pres., Rev. Luther M. Kuhns, - - - Omaha.
Cor. Sec'y, Miss Margaret Pierson, - - Lincoln.

Luther League of So. Dakota.
Pres., Prof. C. S. Lawrence, - - - Canton.
Cor. Sec'y, O. A. Anderson, - - - Vermillion.

Luther League of Minnesota
Pres., Prof. E. G. Lund, - - - - Minneapolis.
Cor. Sec'y, K. Swenson, - - - - Minneapolis.

District Leagues in States not Organized

Luther League of Central Connecticut.
Pres., N. J. Ronstedt, - - - - New Haven.
Cor. Sec'y, Miss Augusta Hoffmeister, New Haven.

Luther League of Newberry County, S. C.
Pres., S. J. Derrick, - - - - - Newberry.
Sec'y, F. Gertrude Simpson, - - - Newberry.

Luther League of the South Atlantic Coast Region.
Pres., Rev. R. C. Holland, D.D., - Charleston, S. C.
Cor. Sec'y, Julian Smith, - - Charleston, S. C.

Young People's Union of the Minnesota Swedish Conference.
Pres., Rev. C. J. Petri, - - - - Minneapolis.
Cor. Sec'y, Rev. F. M. Eckman, - - - Centre City.

Luther League of the Twin Cities.
Pres., Rev. E. G. Lund, - - Minneapolis, Minn.
Sec'y. Miss Annie Quamm, - Minneapolis, Minn.

Luther League of Red River Valley.
Pres., Prof., E. D. Bosby, - - Moorehead, Minn.
Sec'y, Rev. L. S. Mavrick, - - Hatton, N. D.

—The attention of all organizations connected with State or District Leagues or directly identified with the Luther League of America, is called to the following resolution adopted at the recent convention in New York City:

"*Resolved*, That all Leagues or societies connected with the Luther League of America be requested to make semi-annual reports to the Statistical Secretary, commencing January 1, 1899; the first of said reports to state when the League or society was organized, how many male and female members, and whether they conduct devotional or literary meetings; subsequent reports to contain notices of increase or decrease in membership, changes affecting officers, committees, and other items of interest; said reports to be published in the Luther League Review."

Please send reports without delay to George M. Jones, Esq., Statistical Secretary, 52 North Fourth street, Reading, Pa.

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NEW YORK STATE

New York City

— The Luther League of New York City held its eleventh annual meeting in Holy Trinity Church, Rev. C. Armand Miller, pastor, on January 16. The principal business was the election of officers for the year, which resulted as follows: Pres., George D. Boschen of St. Paul's; vice-pres., D. A. Weight of Holy Trinity; rec. sec., Edmund F. Steneck of St. James'; cor. sec., John H. Boschen of Grace, and treas., Fred H. Wefer of Bethany. The reports of officers for the past year were very encouraging. Rev. J. Telleen of Rock Island, Ill., who is in charge of the interests of foreign missions in the General Council, was present and addressed the meeting. The annual spring convention will be held in March, for which the Executive Committee are now making preparations.

— St. Paul's Luther League recently celebrated their tenth anniversary. On Thursday, January 26, the society was organized ten years, and celebrated the event with a collation. The following Sunday evening special services were held, at which Rev. C. Armand Miller delivered the sermon. During the ten years of its existence the League has regularly contributed to church and mission purposes; when the new church was built they furnished the meeting-room and contributed largely to the rose window which was given by the young people.

— On January 12 the Luther League of the Church of the Atonement held its annual meeting and elected the following officers: Pres., W. F. Velten; vice-pres., Miss R. Lange; sec., Miss M. Hemerich; treas., C. Egler. On February 2 the League held a joint meeting with the League of Bethany Church, which was a very pleasant affair.

— The Luther League of the English Lutheran Church, Mt. Vernon, Rev. J. W. Smith, pastor, although not yet a year old, has an active membership of 35 and is steadily increasing, four new members being added at the last meeting. The League is pursuing the course of study outlined in the Luther League reading course. On February 19 a Junior League was formed. Its object will be mission work. A very neat bulletin board announcing all meetings of the League has been hung in the vestibule of the church.

Brooklyn Central

— At the meeting of the Brooklyn Central League, held January 23, the following were elected to serve for 1899: Pres., Rev. August Steimle; vice-pres., G. Fred. Middendorf; rec. sec., Xavier Z. Neiss; treas., Edward H. Mangels; cor. sec., Miss Emma A. Behre. Reports from the delegates concerning the use of our Luther League literature and Hymnal were encouraging. The matter of having a Brooklyn edition of the REVIEW was discussed. General opinion favorable. Rev. M. H. Hegge and the young people of Trinity Norwegian Church were present. How to introduce the Reading Course and the Luther League Topics were subjects assigned to be read and discussed at the next meeting.

Albany and Vicinity

— The Missionary Society of the English Lutheran Church of the Redeemer, Binghamton, N. Y., Rev. M. J. Bieber, pastor, lately celebrated its first anniversary. The society has undertaken a systematic canvass of the city for Lutherans and non-church members, and has instituted a home department through which members and non-church members who are unable to attend services are furnished with the General Council Lesson Quarterlies. The Missionary Society's president, Mrs. O. S. Heller, has undertaken the education of a girl in India.

— On Sunday evening, January 15, the Christian Endeavor Society of Zion Lutheran Church at Seward, N. Y., Rev. Arthur E. Gringel, pastor, disbanded, and a Luther League was organized with the following as officers: Pres., Miss Estella Slater; vice-pres., Mr. Urial Seeber; sec., Mr. Henry Eckerson; treas., Miss Cora Mereness.

Syracuse League

— The annual meeting of the Luther League of Syracuse and vicinity was held on Monday evening, January 30, in the Church of the Redeemer, Rev. U. J. Klingensmith, pastor. The young people's societies connected with the association were well represented, and the meeting, taken all in all, was very successful and encouraging. The elections resulted as follows: Pres., Mr. F. J. Schneider; vice-pres., Miss Mary Schlichter; rec. sec., Miss Jennie B. Kappesser; cor. sec., Miss Minnie Arheit; treas., Miss Julia Knobles.

PENNSYLVANIA

Philadelphia Central

— The Philadelphia Central of the Luther League of Pennsylvania held its January convention on January 24 in the Church of the Advent, Rev. J. F. C. Fluck, pastor. Although the night was very stormy the church was well filled and representatives from more than twenty Leagues were present. The meeting was called to order by the president, Rev. Geo. C. Loos. After devotional exercises the current business was transacted, the main feature of which was the election of delegates and alternates to the State Convention in June. The following delegates were elected: Rev. G. C. Loos, Rev. J. L. Sibole, Miss Ella Fry, F. A. Hartranft and E. Aug. Miller. The alternates are: Miss Mary Fry, Rev. H. Branson Richards, Francis Miller, Dr. Raudenbush and Miss Siefert. Rev. J. Fry, D.D., then spoke most entertainingly on "The Machinery in the Church." In his address he defined the position, motives and the source of the true power of the Luther League. He paid a fine tribute to the power for good

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which lies in the movement. The meeting adjourned with appropriate devotional exercises.

Bucks, Montgomery and Chester Counties

— The B. M. C. Central at their coming convention, to be held in Norristown Grace Church, Rev. R. D. Roeder, pastor, on February 22, have arranged for the discussion of interesting papers and subjects, principal among which are the advisability of a traveling library of Luther League literature and the reading courses within its bounds, and Luther League music. The convention throughout is to be a musical one.

— Active preparations are being made by the Luther League of Grace Lutheran Church, Norristown, where the annual convention of the B. M. C. Central is to be held. The League is in a flourishing condition and numbers almost 150 members.

Reading Central

— The Central Luther League of Reading held a quarterly meeting in Trinity Church, Reading, on January 12. At the afternoon meeting addresses on Christian culture work were made by S. H. Heffner, A. W. Whitaker, George C. Hartline, Miss Minnie E. Miller, Rev. H. C. Kline and Rev. H. W. Warmkessel. The Extension Committee will visit each local organization before the July meeting. At the evening session the Vesper Service was used, the chanting being done by the young people of Trinity Luther League. Rev. Luther D. Lazarus delivered an address on "How Young People Can Give Evidences of Christianity by their Work in the Church." The Central has been invited to hold its April meeting in Shoemakersville.

— Rev. Z. H. Gable is organizing a Luther League in his congregation at Birdsboro.

Allentown District

— The chairman of the committee appointed in behalf of the LUTHER LEAGUE REVIEW at the sixth semi-annual convention of the Allentown District, November 10, 1898, in compliance with a resolution adopted by the Luther League of America last fall, has received a number of very encouraging letters from committees appointed by the individual Leagues to co-operate with the committee of the Central. Yet it was found necessary that a duplicate of the President's letter be sent to the delinquent ones and urge them, if possible, into activity for the noble cause, which deserves the support of every Luther Leaguer.

— Grace Church, Phillipsburg, N. J., Rev. Joseph Stump, pastor, was rededicated January 15, after having been remodeled and enlarged at an expense of nearly $3,000. The Luther League donated a very handsome window. Revs. G. W. Sandt, editor of *The Lutheran*, H. D. Spaeth and E. M. Grahn of Easton and S. Wenrich of Phillipsburg took part in the various services of the day. The membership of the congregation has been nearly doubled in the last six years.

— The Luther League of St. John's Church, Phillipsburg, N. J., Rev. Samuel Wenrich, pastor, recently elected the following officers for the ensuing year: Pres., Wm. R. Hofschild, Jr.; vice-pres., Anna Wenrich; rec. sec., Conad Folk; treas., Milton R. Snyder; fin. sec., A. Wenrich; organist, Kate Burns. This League helps to support THE LUTHER LEAGUE REVIEW, uses the Luther League Topics and has adopted the Reading Course. It will give

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$50 or more to the Jubilee Fund. A special feature of this League is its Mission Fund for home and foreign missions. Under the auspices of this League an illustrated lecture on the Spanish-American war was given in the town hall. The same proved very entertaining and instructive, and the League realized a nice profit.

— At a recent meeting of the Luther League of St. John's, Phillipsburg, these resolutions upon the death of Mr. John Fiest were adopted:

Whereas, Our Heavenly Father, working in a way mysterious to us, has suddenly relieved our young, esteemed and beloved fellow-member and friend, Mr. John Fiest, from his great sufferings, by taking him from us, therefore be it

Resolved, That we hereby record our deep sorrow and sincere grief, and that it is our desire to make a public record of our regard for him as a member of our League and Congregation.

Resolved, That we especially wish to express our most heartfelt sympathies to these bereaved ones, that the Almighty and Allwise God has so soon again visited this household with an untimely death.

Resolved, That we extend our sincere sympathies to the sorely bereaved ones of the departed, in this bitter hour of affliction, and that we attend the funeral in a body.

Resolved, That a copy of these resolutions be handed to the family of the deceased, and also that these resolutions be spread upon our minutes, the same printed in the local papers, the LUTHER LEAGUE REVIEW and the *Young Lutheran.*

— E. Aug. Miller, Esq., of Philadelphia, delivered a lecture in Grace Church, Bethlehem, on the evening of January 19. Subject, "The Point of View.

Catawissa League

— The Luther League of St. John's Church, Catawissa, Pa., is progressing. Every month they render a very interesting programme to a large assemblage. The devotional meetings held every Sabbath evening before regular church services are well attended, and by the help of the pastor and the Luther League Topics, very instructive lessons are given. The pastor, Rev. P. Altpeter, assisted by several of the young men of the League, recently frescoed and adorned the walls back of the chancel. The Ten Commandments with the beautiful Luther League badge in colors remind all who enter the door of their duty to God and man.

Lancaster Central.

— At the last meeting of Trinity Luther League of Lancaster, Pa., a check for $20 was forwarded to Emanuel Church of Lancaster, making about $50 during the last year. Within the past two years the society has donated moneys to the following institutions: Orphans' Home at Germantown, $50; Strangers' Mission, $20; $50 for foreign missions, about $30 to Strasburg Church, in addition to the money put into other mission work. The election of officers resulted as follows: Pres., Mr. Harry Metzgar; vice-pres., Mr. Albert Swope; treas., Frank W. Arnold; rec. sec., Miss Laura Falck; fin. sec., Miss Elizabeth Wohlsen; rec. sec., Warren F. Hubley.

— A Luther League was recently organized at the Tressler Orphan Home, Loysville, by Rev. G. M. Diffenderfer of Newport and Rev. A. J. Rudisill of New Bloomfield.

— Rev. G. M. Diffenderfer has been asked to assist in the organization of Leagues at Yeagerstown and Mifflintown.

— The Y. P. S. C. E. of our Church, at Waynesboro, Rev. H. S. Cook, pastor, recently held an interesting and encouraging service called "a letter meeting." Different members of the society were requested to write to former members who are at present living out of town, asking each to write a letter to be read before the society. Sixteen or 17 letters were received. Special music and the reading of as many letters as there was time for were the principal features of the evening's programme.

Pittsburgh Central

— At the annual meeting of the Christian Endeavor Societies of Bethany Church, Allegheny, Mr. W. K. Hodgkinson was re-elected president of the C. E., and Mr. Roy Van Ormer president of the Intermediate.

— The Junior Endeavorers of Bethany Church, Allegheny, superintended the collection of a box of gifts which they sent to the orphans at the Loysville Home. It is said to have been the best yet sent out by the members of the congregation.

OHIO

— A Luther League has been organized in St. John's of Lake, Ohio, by the pastor, Rev. Geo. C. Smith. Although but three months old, it has a membership of 75, old and young taking an interested and active part in the work of the League.

— The Young People's Society of Christian Endeavor of the First Church of Dayton, Ohio, is contributing $25 a year for the support of Dasari Samuel in the training school in our India mission.

— A new Christian Endeavor Society was organized in the First Lutheran Church of Wapakoneta, Ohio, with 24 active and two associate members. Much interest is already taken in the work. Miss Carrie Shives is president.

ILLINOIS

— A Luther League was recently organized among the young people of the Lutheran congregation at Elliott, Ill. It started with 22 members and has now 34. The League has now decided to begin with the Luther League Topics. The officers are: Rev. H. Hoverstad, pres.; P. E. Nelson, vice-pres.; Miss Johanna Hatteberg, sec.; P. K. Dahl, treas.

— The Red River Valley Central Luther League meets for its first semi-annual convention in Trinity Lutheran Church, Moorhead, Minn., on February 22, 23 and 24. All societies belonging to the Central League are entitled to a representation of five delegates in the convention, and it is earnestly hoped that each local organization will be fully represented at the coming meeting.

— Rev. H. A. Ott of Quincy, Ill., has an ac-

STOPOVER AT WASHINGTON.

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tive and hustling Christian Endeavor Society. During the last year they raised $100 toward the current expenses of the church, and have pledged a like amount for the present year. The Juniors are not inactive, but materially assist in the financial as well as the spiritual things of the kingdom.

WISCONSIN

— The Luther League of the Lutheran Church, at Stoughton, Wis., celebrated the tenth anniversary of its organization on December 4. A Norwegian sermon was preached by the pastor, Rev. T. H. Dahl, and an English sermon by Rev. Th. Eggen of Madison, Wis.

KENTUCKY

— The Board of Managers of the Louisville Luther League met at the Y. M. C. A. Building on January 17 and elected these officers for the ensuing year: Pres., Ed. S. Quest; vice-pres., Rev. H. K. Fenner, D.D.; rec. sec., Miss Carrie Fischer; cor. sec., Miss Hoerter; treas., Mr. Wm. C. Braume. The regular meeting of the Louisville Luther League was held in Grace Church January 29.

— *The Church Visitor*, published by the Young Men's Luther Union of the First Church, Louisville, and edited by the pastor, Rev. S. S. Waltz, D.D., is a bright and interesting eight-page monthly.

TENNESSEE

— The birthday of Dr. Martin Luther, November 10, was celebrated by the Young People's Luther League of the First Evangelical Lutheran Church, Nashville, Tenn., Rev. C. F. Bergner, pastor, with a special interesting programme, which was as follows: Reading of the forty-sixth Psalm responsively, with Gloria Patria. Prayer and reading of Scripture lesson, by the pastor. A paper, read by Mr. E. F. Birk, "The Dawn of the Reformation." Hymn, "Great Is Our God." Recitation, "The Monk that Shook the World," by Miss Augusta Gerth. Address, "The Reformation of the Sixteenth Century," by the pastor. Address, "Luther as an Educator," by Mr. L. Roy Summitt. Essay, "Luther in His Family," by Miss Minnie Haury. Singing of the battle hymn, "Ein Feste Burg." A short sketch of Luther, by the pastor. The congregation joined in singing "America." The meeting was presided over by Mr. Charles Dahlinger, president of Luther League. The church was beautifully decorated with the Luther League colors and the picture of Luther and a large motto, "Ein Feste Burg is Unser Gott."

SOUTH CAROLINA

— The Central Luther League of Newberry County met in St. Philip's Church January 21. The meeting was opened with devotional exercises conducted by Mr. J. J. Kibler. Twenty delegates were present. The election of officers for the year resulted as follows: R. C. Counts, pres.; E. B. Setzler, vice-pres.; Miss Grace Bedenbaugh, sec.; J. J. Kibler, treas. The following subjects were discussed: "Mission of the Central Luther League"—J. J. Long, S. J. Derrick, E. B. Setzler and R. C. Counts. "The Luther League as Fraternal Organization"—Capt. John F. Banks and E. B. Setzler. A report was heard from each of the local Leagues. Prof. S. J. Derrick offered the following resolution, which was adopted: "*Resolved*, That a committee of three be appointed to report at next meeting a plan for raising funds for the purpose of assisting in equipping our theological seminary." The next meeting of the League will be held at Newberry in April.

— Last summer a Young Men's Society was organized in St. Matthew's Church, Charleston, S. C., Rev. W. A. C. Mueller, pastor, with 80 members. In November a Young Woman's Society was organized with 50 members. Both are doing good work.

MISSOURI

— The Luther League of our church at Sedalia, Mo., Rev. John F. Seibert, pastor, conducted an early Christmas morning service at 6 a.m. on Christmas Day.

Luther League Reading Courses.

I.

Lutheran Manual.....Remensnyder.
Schoenberg Cotta Family.....Mrs. Rundel Charles.
The Way of Salvation.....Gerberding.
Praying and Working.....Stevenson.
Lutheran Foreign Missions.....Lose.

II.

Life of Luther.....Wackernagel.
Spener and Francke.....Mrs. Marie Richard.
Life of Melanchthon.....Stump.
Ecclesia Lutherana.....Seiss.
Lutherans in America.....Wolf.

III.

Conversion of India.....George Smith.
Sacred Meditations.....Gerhard.
The Common Service.....Scheele.
Martin Luther.....Jacobs.
The Deaconess Calling.....Wacker.

IV.

Elements of Religion.....Jacobs.
The Golden Altar.....Seiss.
Gustavus Adolphus.....Fletcher.
Luther on Education.....Painter.
The Means of Grace.....Cooperrider.

When any person shall have read the books of the first course, and so informed the Literary Secretary, he shall receive, upon payment of the 20 cents fee, a Luther League Literary Certificate.

When he shall have read the books of any of the other courses, he shall receive, without cost, a corresponding seal to the original certificate.

All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L Fry, Lancaster, Pa.

The above books can be supplied at $3.50 for the first set and $5 for any other set, postpaid, by the Luther League Review, P. O. Box 133, Washington, D. C.

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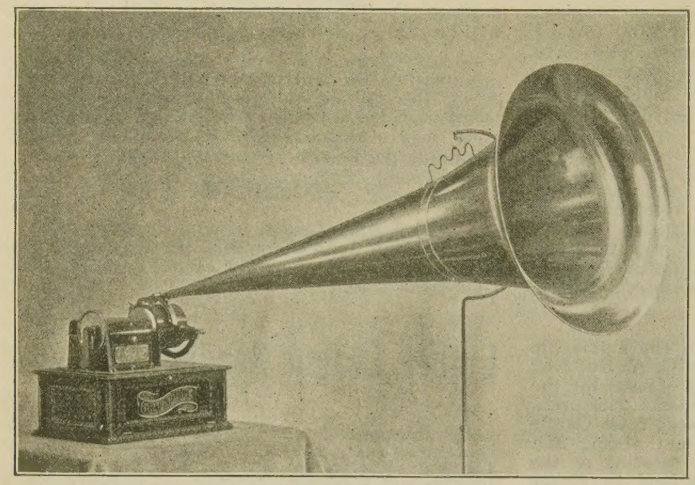

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